

homine acquiescente et  
non peccante.  
Eccl. 7.

343:99



## A Short Preface to the reader.

**I**fle the most byctoryous  
and noble Prince, our so-  
ueraygne lord the kynge  
labouring and watching  
continually, with all dy-  
lygent studie, to expulse a dyue out,  
I may say, to pource and clense this  
his catholyke regyon from all heresy  
and schismes, wyl cause, ye euen com-  
pel euery true subiecte to put his hel-  
pyng handes to the same. Wherfore  
maruayle not gentle reader, that I,  
through the zeale and seruēt loue that  
I beare towarde Goddes worde, the  
saluacyon of the soules of his flocke,  
and the duetye towarde my Prince,  
do enterpryse and take in hande this  
matter, that is to say to write against  
the protestacyon of Roberte Barnes  
burnt in Smythfylde, the. xxx. daye of  
Iulye, the. xxxij. yere of the regne of  
A. ij. kyng

kyng Henry the. viij. For in his protestacion is both contayned heresy & treason: Al be it do not thynke that I wyte this throughe any malyce toward him that is burned (notwithstandynge heretikes and traytours can neuer be spoken ynough ageynst, whether they be quicke or deade) but I do it, god is my recozde, fearynge the great infeccio and spirytual death that myght come to þe chyl dren of god throughe the great numbze of coppes in wyptynge of this his protestacion being both erronious and traitterous which yet (more is the pitye) many do secretlye embrace as mooste pzeuous Jewel, but I trust in almyghty God pf it please you to rede this lytle trea-tyse with a louyng sele toward our mother the holpe Church, you shall playnly perceue that his protestacion doth smell and sauour nothyng but heresy and treason, and that such as take his parte in Defence of it, are  
by esteima-

by estimation of the same sorte, for  
surely suche as do improue them that  
lustely speke agaynst hereticks or tray  
tours, do no other thyng but  
mayntayne and take parte  
with them, woorthye the  
very same punishment  
the selues, that the  
other haue had :  
as appereth by  
S. Paule to  
the ro. 1.

Morte digni sunt non solum  
qui ea faciunt, sed etiam  
qui consentiunt faci-  
entibus.

**T**he protestacion of Ro-  
bert Barnes with a reprove of  
the same, wherby maye be knowen  
the errours wherin he dyed.

**T** Barnes.



I am come hither to be bur-  
ned as an heretyke & you  
shal here my belese, wher  
by you shall perceyue,  
what erronysous opyny-  
ons I holde. 20

**T** Standyshe.



I am soye to se the obssynate  
blyndnes and final induta-  
cion in this his protestacion  
whiche wolde clere, iustifye,  
and excuse hym selfe, with coloure &  
disceyt, which ought to haue accusid,  
condemned, and vtterly forsaken, all  
that he had offendyd in: si nos ipsos iu-  
dicaremus non utiq; diiudicaremur a  
domino, 2. Corin, 11. Marke here howe  
he blyth

he blyth Ironia, that is to say simula-  
cyō, speaking (as he blindly thought)  
by the contrarpe: wheras in dede, as  
we shall proue God wellynge, the  
sense of the very wordes as they stāde  
are true, that is to say, by this his con-  
fession folowynge we may playnly p-  
cesue his heresy & erronious opiniōs.

¶ Barnes.

¶ God I take to recorde I neuer to  
my knowlege taught any erronious  
doctrine, but onely those thing; whi-  
che scripture ledde me vnto, and that  
in my sermons I neuer maintained any  
errour, neither mouyd nor gaue oc-  
casyon of any insurreccton: although  
I haue ben sclaundered to preach that  
our lady was but a saffron bag, whi-  
che I vtterly protest befoze God that  
I neuer ment it, nor preachyd it: but  
all my studye and diligence hath ben  
vtterly to confounde and confute all  
men of that doctryne as are the Ana-  
baptistes whiche denye that our saui-  
oure



our Chyſte dyd take any fleſhe of the  
blessed vyrgyn Mary: which ſectes I  
deſteſt & abhorre. And in dede in this  
place there hath ben burnt ſome of  
them whome I neuer ſauoured nor  
mayntayned, but with all dyligence  
euer moze dyd ſtudy to ſet forth the  
glozy of god, the obedyence to our ſo-  
ueraygne lord the kyng, & the true &  
ſincere relygion of Chyiſt.

¶ Standyſhe.

¶ Juſtely ponder by the Prophete.  
Pſal. 140. howe greuous offence is  
partinax excuſatio in peccatis. It doth  
greatly aggrauate the ſynne, as A-  
dams excuſyng dyd. Gene. 3. What  
blyndnes wold he lede vs into: who  
hath not herde hym preache agaynſt  
all the ordynaunce of Chyiſtes Chur-  
che, and erronpouſly rapt and trayte-  
rouſly ſpeke, agaynſt the obſeruyng  
of dayes, both of faſtyng & prayenge  
and contrary to Paule Roma. 14. De-  
nyng godly ordynaunce to bynde to  
deadly



deadly line: and that ecclesia nō pos-  
sit restringere ea que libera sunt per e-  
uangelium? Who hath not herde him  
preache a carnall lybertye with a dā-  
nable iustifycacyon of onely fayth to <sup>not</sup>  
iustifie: And that god is the author  
of synne, and that woꝝkes do not pro-  
fite, and that Christes death is suffi- <sup>not</sup>  
cyent so that penaunce is voyde and  
superfluous, and that contrary to the  
order of our sauiours pꝛater we must  
be forgyuen of god befoꝛe we can for-  
gyue a reuocacyon of these was red  
in octauis Pasche last past at Paules  
crosse w<sup>h</sup> his owne name set therunto  
furthermoꝛe rede his detestable bo-  
k, and you shal se what pestylēt sede  
he hathe sowyd, and therby you shall  
parcetue how shamfully now he doth  
lye (lyke as he hath done euer hereto-  
foꝛe) whiche wolde haue vs here to be  
leue contrary to oure herynge and se-  
ynge that he neuer taught noꝛ pꝛea-  
ched heresy noꝛ errouyous oppuyons  
I praye

our Chyſte dyd take any fleſhe of the  
blessed vyrgyn Mary: which sectes I  
detest & abhorre. And in dede in this  
place there hath ben burnt some of  
them whome I neuer fauoured nor  
mayntayned, but with all dyligence  
euer moze dyd studie to set forth the  
glozy of god, the obedyence to our so-  
ueraygne lord the kyng, & the true &  
sincere relygion of Chyſt.

¶ Standyshe.

¶ Justely ponder by the Prophete.  
Psal. 140. howe greuous offence is  
partinax excusatio in peccatis. It doth  
greatly aggrauate the synne, as A-  
dams excusynge dyd. Gene. 3. What  
blyndnes wold he lede vs into: who  
hath not herde hym preache agaynst  
all the ordynauce of Chyſtes Chur-  
che, and erroneously raple and trayte-  
rouſly speke, agaynst the obseruyng  
of dayes, both of fastynge & prayenge  
and contrary to Paule Roma. 13. de-  
nyng godly ordynauce to bynde to  
Deadly

deadly sine: and that ecclesia nō possit restringere ea que libera sunt per euangelium? **Who hath not herde him preache a carnall lybertie with a dā-<sup>not</sup>nable iustification of onely fayth to iustifie?** And that god is the author of synne, and that woꝝkes do not profite, and that **Chrystes death is suffi-<sup>not</sup>cient so that penaunce is voyde and superfluous,** and that contrary to the order of our sauiours prater we must be forgyuen of god befoze we can forgyue a reuocacion of these was red in octauis Pasche last past at Paules crosse w<sup>th</sup> his owne name set therunto furthermoze rede his detestable booke, and you shal se what pestylēt seede he hathe sowyd, and therby you shall perceiue how shamefully now he doth lye (lyke as he hath done euer heretofore) whiche wolde haue vs here to be leue contrary to oure herynge and sayinge that he neuer taught noꝝ preached heresy noꝝ erronysous oppynions

I praye

I pray you what was his owne reuo-  
cacyō pronūciēd with his owne mouth  
at the spytle the Tursdape in Easter  
weke last past: did he not vtterly ther  
fozlake many of his olde damnable  
heresyes bothe spoken and pryntyd?  
Here he clereth hymselfe to be no ana-  
baptist as though there were no here-  
sye but that alone? And yet this oppo-  
nyon, to say Christ dyd passe throughe  
the byrgens wōbe, as water throughe  
a rūdeth, was none of the Anabapti-  
stes owne opinion: hit was one of the  
Maniches errour and also eutices er-  
roure whom some of the Anabaptystes  
herein did folowe. Therfoze M. Bar-  
nes hereby doth not purge himselfe  
from the Anabaptystes heresye, con-  
cernynge the baptyme of infantes?  
Here he sayeth he neuer gaue occasy-  
on to insurreccion: but howe say you?  
dyd he not offce hymselfe, to caste his  
gloue in defence of his erroures, at  
Boules crosse: dyd he not openly say,  
these



these thynges (meaning his errours)  
muske be tryed by bloode & what call  
you this, but grynge o'ccasyon to  
insurreccion: he sayth he neuer called  
our Lady a saffron bagge, whether he  
dyd or no, I wote not; but I harde hi  
at Barkyn two yere and moze befoze  
he was burnt in declaryng the canti-  
cle Magnificat, sclaūderously speake  
of her, makynge her no better than a  
nother woman. &c. Here he sayth that  
he doth detest and abhoze some that  
hath ben burnyd in smythfelde: wher  
by we may se, that in al thynges here-  
tykes do not agre amonge them sel-  
ues. &c.

**C** Barnes.

**C** And nowe herken to my sayth, I  
beleue in the holy and blessed Tryni-  
te that created and made al the world  
& that this blessed Trinite set downe  
the seconde person Iesus Chyrist into  
the wombe of the blessed and most pu-  
ryst vyrgyn Mary. And here bere me  
recozde

recoꝛde that I do vtterlye condemne  
that abhomyable and detestable opi  
nyon of the Anabaptystes which said  
þ Chꝛist toke no fleshe of þ blessed vy  
gin. foꝛ I beleue that wout the coꝛset  
of mans wyll oꝛ power, he was con  
ceyued by the holy Ghoste, and toke  
fleshe of her, and that he suffꝛyd hoꝛer  
thꝛist, colde, and other passions of our  
body sine except, accoꝛdyng to the say  
inge of S. Peter, he was made in all  
thynges lyke to his bꝛethꝛen excepte  
synne. And I beleue he lyued here a  
mong vs: and after he had pꝛeachyd  
and taught his fathers wil, he suffꝛid  
the moꝛte cruell and bitter death, foꝛ  
me and al mākynde: and I do beleue  
that this his death and passyon was  
the sufficient pꝛyce and raunlome foꝛ  
the synne of all the woꝛlde: And I be  
leue that thꝛough his death he ouer  
came the deuyl, synne, death, and hel.

¶ Standyshe

¶ This



**T**his is well sayde: but marke the  
deuyll, and Peter, the one Math. 16.  
the other Marke. 8. Both sayde well  
in cōfessyng both one thyng, that our  
sautour was the sonne of God: Peter  
was rewarded for his confession, but  
what dyd the same confessyon baun-  
tage the deuyll? This your confession  
doth not proue you to be a good chri-  
sten man. For the most part of the he-  
retikes condemned by scripture and  
our mother the Church, haue bele-  
ued al this, & yet by the censure of the  
powers, they hane ben iustely condē-  
ned, and burnte very heretykes, as  
you be now.

**Barnes.**

**A**nd there is no other satisfaccion  
vnto the father but this his deth and  
passyon onely.

**Standyshe.**

**A**monge other this was one of  
hys errours, that he reuoked the last  
Easter at the spytle, as it was decla-  
red

ced at Paules crosse in the reherfall  
sermon the Sonday folowynge, that  
although Christ hath suffered for our  
synne, and deliuered vs from origi-  
nall synne and actuall also, so that  
through hym we may auoyde and es-  
cape the eternall and seconde Deathe  
(quam non peccato ade quis patitur,  
sed eius occasione propriis peccatis ac-  
quiritur) yet after we be fallen, after  
synne be ones committed of vs, that  
part of penaunce is necessary whiche  
is callyd satisfaccion, by cause it doth  
please and content almyghty God, not  
that we can suffycientlye satisfye for  
one deadly sine: but that god doth suf-  
fyciently accept it by his mercy, as sa-  
tisfactorye through his passyō for our  
trespas. No man can (I graunt) sa-  
tisfy pro culpa for the offence, but eue-  
ry mā must satisfy pro pena for the pu-  
nyshment belongyng to sine, if we wyl  
not be punished for it of god: accordig  
to that of S. Paul, 1. Co. 11, si nos ipsos  
iudica-

iudicaremus. &c. And to proue this sa-  
tisfaccyon, the wordes of J. Baptyst  
Math. 3. be very stronge, which shew-  
yng the Pharises how to auoide god-  
des stroke & puny themēt sayth byyng  
furthe the worthy frutes of penaunce  
as fastyng prayng almes dedes &  
other. Fructus enī dignus penitēcia est  
opus restaurās ea quorū ē penitētia hoc  
est, repans ea que omīssisse vel cōmīssisse  
nos penitet, et hoc est quod nos vocam<sup>9</sup>  
satisfactionē pro peccatis. So that af-  
ter the sinne befozgiuē we must make  
satisfaccyon by workes whiche be cal-  
led the fruytes digni penitentia. And  
here let vs note þ̄ it is not all one to  
byyng forth good fruytes & to byyng  
forth worthy frut<sup>s</sup> of penaūce. For he  
þ̄ doth cōmit no deadly sines he may  
be thig<sup>s</sup> lawful & so may byyng forth  
good frutes, work<sup>s</sup> of mercy & pity. &c.  
but he þ̄ greuously hath offēdyd god,  
by stēlth fornicatyon. &c. It belōgeth  
to him to restrayne his lybertye & for  
that

that befoze he hath vsyd the thynges  
vnlawful now ought to abstayne frō  
thynges lawfull. Yee and althoughe  
euery man must byyng forth good fru  
tes, althoughe euery mā must chastise  
his body. &c. Who is so ignoraunt to  
thinke that the innocēt & he that hath  
bene, an abhominable synner ought  
and be bounde to byyng forth equall  
frutes? the one byyngeth forth frutes  
of innocēcy, of iustyce, of goodnes, the  
other byyngeth forth frutes of penaū  
ce to declare him selfe soyy and to pu  
nysh his body lyke as we rede Mag  
delayne dyd the Prophete Dauid &  
other. Yee and accordyng to the qua  
lyte of the offence must be the satisfac  
cyon: Pro mensura peccati erit plagarum  
modus. Deute. 25. Not lyke noz  
quall in the greater offender and the  
lesse. Vnde. Apo. 18. Quantū quis se glo  
rificauit et in diliciis fuit, tantū illi inf  
rendū est tormētum. It is not ynough  
(sayth Crisostome) for a woundid mā  
to pull

to pull forth of his bodye the sword  
or spere, but he must get remedye for  
the wounde. **Ec .** id quod fit (inquit) si  
peccatis aduersa faciamus: si aliena ra-  
pisti incipe donare tua: si longo tēpore  
es fornicatus, a legitimo quoq; vsu abstin-  
ne coniungi; si delicijs et tumultūa an-  
tea defluxisti ieiunio et aquæ potu utrūq;  
cōpensā hec Chryso. **Wherby we may**  
**perceyue them to erre that teche after**  
**the synne is forgyuen no punishemēt**  
**to remayne for the penitent to accom-**  
**plishe: whiche errour Paule him self**  
**Acte. 26.** doth confute, assymynge, se-  
gētibz annunciasse quatenus peniten-  
tiam agerent, et conuerterētur ad deū,  
digna opera penitentiaē facientes: **Lo it**  
**was not sufficient for thē to leue their**  
**synne and turne to Christ by fayth, ex-**  
**cept also they heped by woꝝkes of pe-**  
**naunce: Christ Luke. 11.** when he had  
rebukyd the Pharysēs for their vyce,  
sayde, date elemosinam et oīa munda  
sunt vobis. **And the Preacher, Eccl, 11.**

**B. j.**

**Fili**



Fill peccastis: what then ne adicias fa-  
terum. Is that suffycient: No: it folo-  
weth de pristinis deprecare vt dimittā-  
tur tibi. He that thynketh this insuf-  
fycient to pꝛoue satisfaccyon, let hym  
call to remembꝛaunce our synnes to  
be no lesse then the fine of the holy pa-  
trarches which oftymes after the sin  
remitted had a tēporal punyshement  
remaining. As is in example. 2. reg. 12  
Dauid, vnto whom (after he had cō-  
fessyd his sinne) the Pꝛophete Nathā  
sayd our lorde hath taken awaye thy  
synne, thou shalt not dye, but bycause  
þ̄ hast causyd the enemyes to blasphe-  
me the name of our Lorde, thy chyldre  
shal die. A lyke punyshmet we rede of  
Moses and Aaron. Nu. 20 For their  
doubtyng sayth in strikynge the stone  
where after their trespas was remyt-  
ted, the payne remayned, god saying  
to them, bycause you dyd not beleue,  
you shall neuer vrynge the people into  
the lande of pꝛomes. Also, 2. Reg. vlt.  
when



When Dauid had his sinne remytted  
where he put more confydence in the  
multytude of his people then in gods  
power, yet a punyſhemēt remay-  
nyd, whiche was humbly to offer vp  
ſacrifice in area areuna Iebuſei. And  
when Moyses prayed to God, Nume  
14. for forgyuenes of his people. It  
was answered their ſine was remyt-  
ted: albeit (ſayd our lord) all they that  
temptyd me ſhall neuer ſethe lande  
pro qua iuraui patribus eorum. Se here  
punyſhemēt reſeruid after the fautes  
forgiuen. Forthermore Daniel. Cap.  
4. exhorteth Nabuchodonosoꝝ kynge  
of Babilon, ſaying redeme thy ſinnes  
w almes. &c. Whiche Counsell of the  
Prophete of God had bene in vayne  
yf all the punyſhemēt had ben waſhyd  
away w the ſinne, for y kyng througħ  
repentaunce in his hert, was fre and  
waſhed a culpa fro the faute whē Da-  
niell made hym y anſwere for except  
he had ben penitēt y almes ſhuld not  
B.ij. haue

haue profited. Therfore Daniels coun-  
sell was onely that by almes a reman-  
entium penarum reatu se liberaret, ne  
diuinæ iusticiæ seuiorem sentiret ultio-  
nem. Like also Jonas. 3. what satis-  
faccyon the Ninuities made, whiche  
by their owne satisfaccion and puny-  
shemēt of them selues, turnyd the pu-  
nyshement & stroke of god frō them.  
This satisfaccyon Paule speketh of  
Roma. 12. Obsecro vos fratres per mis-  
ericordiam dei vt exhibeatis corpora  
vestra hostiam viuentem. A lyuely sacri-  
fyce to Almyghty God by mortifying  
your flesh, Hoc est, viuifice mortifica-  
tam et mortifice viuificatā, Vnde. Ro.  
6. sicut exhibuistis mēbra vestra seruire  
immūdiæ et iniquitati ad iniquitatem  
ita exhibete ea seruire iusticiæ in sancti-  
ficationem. If I do not thus satisfye,  
then I shal haue the rewarde & paine  
belonging to sinne, that is to say, eter-  
nall deth, Stipendiū peccati mors, Ro.  
6. And now of this satisfacciō fynally  
to con-

to conclude ; If there were nede of no  
satisfaccyon, after by repentaunce we  
be come into the fauour agayne with  
god, Why then did Chyſt ſay Luk. 7  
to the that loue much many ſynes are  
forgyuen, and to them that loue lytle  
fewer ſynnes are forgyuen? This ſay-  
inge can not be concernynge culpam  
the faute. ( Nam culpa vel remittitur  
tota vel tota retinetur ) But it is concer-  
nyng the punyſhement: Ideo ad pena-  
rum reatum referri debet: wherby we  
ſe, that poſt remiſſam culpam, nōnunq̃  
penæ debitum digna ſatiffactione reſtat  
expiandum. And this is ſygnified by  
that of the Prophete Iſaiah. 2. Whi-  
che ſpeakynge in the pſon of our lozde  
ſayth not onely conuertimini ad me,  
but he addyth, in ieiuinio et fletu. &c.  
Nowe if you ſay Eſay (Cap. 53.) ſayth  
our ſauour bare our ſynnes on him, &  
moſt aboundauntly for vs dyd ſatiffy.  
Here I aunſwere to you by S. Augu-  
ſtine & the ſaying of Eſay is to be vn-  
derſtād

derstonde, if we confyꝛme oure selues  
to Chꝛist then he toke away our synes  
&c. but he dyd not so take on him oure  
sorrowes and synne, that he deliuered  
vs from all payne satisfactory: where  
as after baptyme we fal from him, by  
vice and synne. For if we had so done  
we shulde neyther mourne nor be pe-  
nitent for our offence committed against  
god, nor we nede not to mortefye our  
fleshe, contrarie to Paule. Roma. 6.  
whiche sheweth *Vetere nostrum homi-*  
*nem simul cum christo crucifixum,* But  
we shulde with their fleshye libertye  
haue a ioyful penaunce ful of mirth, as  
these newe felowes wold haue penaun-  
ce to be, onely to cast our synes & care  
on chꝛist, reioysyng that he hath takē  
them on him. This penaunce Peter  
dyd not take, but his penaunce was  
mourneful, theys glad & ioyfūde thi-  
kyng erroneously iustificacion to be  
without woꝛkes of penaunce to vs fal-  
lynge after baptyme & without mour-  
nyng

nyng: where as we must mourne for  
the synne, et de dolore gaudere oportet  
at. If you say remission of sinne is fre-  
ly forgyuen in baptyme, therfore we  
nede no more penaunce: **Sainte Au-**  
**gu.** dothe answere you in volu. 50 ho-  
mili. homilia ultima, that there be thre  
maner of penaunce, one is in adultis in  
suche as befoze they come to baptyme  
haue yeres of discrecion, & vtterly do  
condempne, & renouice al sinne, befoze  
they come to baptyme: as they in the  
primatiue church dyd whē they were  
baptysed beynge men of discrecion: of  
this penaunce is spoken Actes. 2. agi-  
te penitētiā et baptizetur vnusquisq;  
vestrum. &c. And **Math. 3.** by **J. Bap.**  
and by **Christ** himselfe. **Math. 4.** Peni-  
tenciam agite appropinquat regnū cœ-  
lorum. Another kynde of penaunce is  
after baptyme in godly men, whereby  
they be purged from suche synnes, w-  
out whiche man can not here lyue. 1.  
**Joh. 1.** And this penaunce is no other  
**B. 4.** chynge



19  
thyng in the, but al their lyfe to mour-  
ne: bycause that corpus quod corrupi-  
tur aggrauat animā. Sa. 9. et q̄ q̄diu hic  
sumus peregrinamur a domino. 2. Cor. 5.  
hic. 10. 8. omnis creatura ingemiscit. &c  
And for this Paule desyred to be dis-  
solued. Phil. 1. beyng soze vexed. 2. co.  
12. calling himselfe wretched mā. Ro.  
7. and al this is but for the continual  
penaunce, mournynge, & sorowe that  
we haue here al our lyfe tyme, in suf-  
feryng paynes & punishment, which  
remayne thzough Adanis fall, yee af-  
ter that originall sinne is waschyd a-  
waye. The thynde kynde of penaunce  
ought to be in vs, as oft as after bap-  
tyme we perceyue we haue broken a-  
ny of Goddes commaundementes:  
de quibus, Gal. 5. qui talia agunt regnū  
dei non possidebunt. And hereof spzin-  
geth this that we call satisfaccyon to  
wayle, to mourne, to praye, to lament  
&c. for our unkyndnes agaynst oure  
creatour & redemer, knowing that he  
wyl



wyl take vs gladly to his mercy, whē  
we thus tourne vnto hym. Ezechi. 18.  
Esay. 55. Jere. 18. Sapi. 11. Psal. 144.  
Math. 18. &c. and forgiue vs, not one-  
ly the sine, but also the paine longing  
therunto, if we do now punyſhe our  
ſelves, & do thus ſatysfye, as I befoze  
haue declared, or elles not, for as no  
good dede can be vnrwarded, ſo ſhal  
no ſine be unpuniſhed. Happy be they  
therfoze that ſatysfye & punyſhe them  
ſelves. For deus nunq̃ punit bis in id  
ipſum.

**C** Barnes,

**C** And that no worke of man did de-  
ſerue any thyng of God but onely his  
paſſion as touchyng our iuſtificaciō.

**C** Standyſſhe.

**C** This maner of iuſtificacion playn-  
ly appeteth to be falſe, eyn by þ̃ one  
place (if we had no mo) of Cornelius.  
Act. 10. whole good workes befoze he  
was iuſteſyed ſomthyng deſerued þ̃  
he ſhulde be called into the congrega-

B. b:

cyon

tyon of our sauitour & so thzough god  
des metce his woꝝkes dyd deserue  
much of almyghty god (orationes tue  
et elemosinæ ascenderunt in memoriã i  
conspectu dei, &c. as dyd the woꝝke of  
kyng Zechie. 4. Reg. 20. which with  
his woꝝke caused the harde sêtence of  
god pronounced agaynste hym, to be  
chaungyd: Lykewyle dyd the good  
woꝝke of the Aintyt Jonas. 3. Scri  
pture is full of suche examples wher  
by we se & parceyue, that our woꝝking  
may deserue muche of almighty god:  
notwithstandyng I am not ignorant  
of the order of oure iustificacyon that  
first god of his mercy onely, gyueth vs  
grace without whiche we can do no  
thyng that is good, Ille prior dilexit  
nos, 1. Ioh. 4. non dilectus dilexit, et cū  
ad huc peccatores essem⁹, pro nobis mor  
tuis est. 10. 5. And the of this foloweth  
in vs cognitio peccatorum, et q̄ nihil  
bonū in nobis sit quasi ex nobis deinde  
cognoscere refugium, vnum et solum  
nemp

nempe deum: postea ad eum confugien-  
dum esse et implorare opē ab eo, per ie-  
iuniū orationem elemosinā. &c. (vt fecit  
corneli⁹, et tūc statī fit infusio gratiæ a  
deo abundātor, remissio pctōrum est de  
hac nra iustificatiōe hec hēt aug, cogni-  
tio peccatī per legem, p fidem impetra-  
tio gratiæ, p gratiā liberū arbitriū, p li-  
berū arbitriū īpleciō legis, et de hijs qua-  
tuor seriant ī scripturas in mediū affert:  
cognitio peccatī p legē, vnde. ro. 7. pec-  
catum non cognoui nisi p legem: p fidē  
īpetratio græ hic, Psal. 40. Sana dñe an-  
imā meā quia peccaui tibi: p grām libe-  
rum arbitriū, vnde. Ioh. 5. Ecce sanus fa-  
ctus es noli amplius peccare, ne quid de-  
terius tibi contingat: p liberū arbitriū  
impletio legis, hinc psal. 53. Voluntarie  
sacrificabo tibi. Iste quidem ordo est ius-  
tificationes nostræ: ita vt mīa eius pre-  
ueniet me, et mīa eius subsequetur me  
psal. 58. Quis prior dedit illi, et retribu-  
tur ei? ro. 11. Quasi dicat, nullus prefero  
mīa eū gratis iustificamur. ro. 3. Sine vl-  
lo de,

o debito v t fateri liceat cū Augu, debita  
tā penā redditā dānato indebitā gratiā  
liberato, vt nec ille indignum queratur  
nec iste se dignū gloriatur: sz q gloriatur  
in dño glorieſ, qui elegit nos qui prior  
dilexit nos, alioqui funditus piſſimus.

¶ Barnes,

¶ For I knowledg the beſte worke  
that euer I dyd is vnpure and vn-  
parfyte.

¶ Standyſhe.

¶ Takynge this ſaying as it is Job.  
25, in cōpariſon to gods worke power  
or wiſdome, then the very ſterres or  
angels in Heauen be vncleane in the  
ſyght of god quanto magis (inquit) ho-  
mo, putredo et filius vermiſ; vnde Eſay  
64, omnes nos immūdi et quaſi pannus  
meſtruata: But thus to his purpoſe it  
can not be taken: as apperith by the  
very wordes & thoſe that go before,  
which ſhewe that his intent here in is  
(accoꝝdinge to the germans erroure),  
Vnumquēq; hoīem peccare in quouis or  
pere

pere, contrary vnto holy scripture in  
 many places. In thy sede (that is to  
 say i christ Gal. 3.) (sayth god to Abra-  
 ham. Gene. 22.) Shall all nacjons be  
 blessed, bycause thou haste obeyed to  
 my voyce: If this obedyence had ben  
 synne, & nought, so greate a rewarde  
 shulde not haue ben promised him for  
 hit: Also it is sayde. Job. 1. In omnibus  
 his non peccauit Iob. And S. Peter. 2.  
 Pet. 1. after he hath recyted certayne  
 vertues necessary to obtayne eternal  
 glozy, he then addith, you doyng these  
 thynges shall not synne noz erre. Fur-  
 thermoze a stronge argument to pro-  
 ue it may be this. Omnis qui in deo ma-  
 net non peccat. 1. Ioh. 3. Sed qui manet  
 in charitate in deo manet, 1. Ioh. 4. er-  
 go qui manet in charitate non peccat:  
 but many there are qui in charitate ma-  
 net nā, 1. Ioh. 2. Qui seruat verbū dei in  
 eo charitas dei perfecta est, but we  
 may seruare verbum eius that is to say  
 throughe grace kepe his worde and  
 commaū



commaundement, as Dauid speaking  
in the parson of euery good man, said  
he dyd, seruauī mandata tua domine.  
Psal. 118. according to goddes saying  
to Jeroboam. 3. Reg. 14. Non fuisti si-  
cut seruus me⁹ Dauid qui custodiuit mā-  
data mea et ambulauit post me in toto  
corde suo, and also as it maye be pro-  
uyd by this that God comaūdeth vs  
nothyng that is vnpossyble for vs to  
do: but he sayeth not onely Math. 19  
si vis ad vitam ingredi serua mandata,  
but also, Joh. 14. si diligitis me manda-  
ta mea seruare, which to the louers of  
them be but lyght. Mat. 11. 1. Joh. 5. 8  
Deut. 30. Therfore I conclude in all  
our working we do not cōmitte sinne  
no noꝝ our dedes and actes which be  
good can not be called so as his intēt  
and meanyng is they (shulde) neyther  
vnpure, noꝝ pro statu isto vnparfyte.

¶ Barnes,

¶ And with this he caste abrode his  
handes and despyed God to forgyue  
hym

hym his trespas.

¶ Standyshe.

¶ Extra ecclesiam nulla salus. They that be not knyght togyther in one hope one fayth & in one charyte with the cōgregacion, yee and that with the sure bondes the holy sacramentes, but do vary, alter and discent from them, cā trust to haue by goddes p̄messe (his mercy onely not mencyoned) no saluacyon: qui errat in vno factus est oī re? Iacobi. 2. Loke the rewarde of finalis impenitentia dying obstinately in his errours (as it is to be fearyd this mā dyd) and you shal finde quykly what case he is in, whiche dyed, by his wordes without spgne oꝝ token of saluacion, and so his p̄ayer must nedes be boyde. Marke howe he trustith with in an houre to be in heauen. &c. (as I shall declare anone) marke the blynde arrogauncye.

¶ Barnes.

¶ For although (sayde he) parchaunce you

27  
ce you know nothyng by me, yet do I  
confesse þ my thoughtes & cogitaciōs  
be innumerable. Wherfoze I beseeche  
the entre not into iudgemēt with me  
accoꝝdyng to the saying of the Pro-  
phete Dauid, non intres in iudiciū cū  
seruo tuo domine, and in another pla-  
ce, si iniquitates obseruaueris domine  
quis sustinebit? Loꝝde yf thou straytly  
marke our iniquite, who is able to a-  
byde thy iudgement?

¶ Standyshe.

¶ Se I pray you the deuyll seducid  
him so ferre that he wolde not know-  
ledge any synne, but onely cogytacy-  
ons & thoughtes. Se howe he iudgid  
other men parchaunce to knowe no  
sine in hi, where as many many good  
men knewe in hym abhominable vy-  
ces of sclaunderyng the scripture the  
very woꝝde of god (vt cetera taceam) &  
our mother the holy Church & sclaū-  
dering good mē oft times. Judge ther-  
foze youre selves what auayleth hym  
these

these his sayned prayours, whiche to  
an other man passyng in the fayth of  
Christ, I doubte not, shulde haue ben  
acceptable, yea and meritorius befoze  
god.

¶ Barnes.

\* Wherfoze I trust in no good work  
that euer I did but onely in the death  
of Iesus Christe.

¶ Standyshe.

¶ To trust in oure workes ( vt in de-  
um credimus ) that they of them selves  
are able to saue vs, is damnable: but  
by the death of Christ through his pro-  
messe, by our true working here in this  
byneparde, we may calenge oure soy-  
full inheritaunce, and so put confidēce  
that by goddes promesse our working  
in the byneparde shall deserue to re-  
ceyue at the euentide the peny of im-  
mortalite for our hyre & day wayges,  
according to christes saying. Mat. 20  
and this causyd Paule boldly to say.

¶ Timo. 4. Bonum certamen certauimus.

¶ J.

¶ C

47  
&c. reposita est mihi corona. &c. Albeit  
I fere me these his wordes myght be  
wel spoken of him. For I suppose few  
me knewe any good worke pleasaunt  
to god that he had done.

¶ Barnes.

¶ I do not doubt but throughe him  
to inheret the kyngdome of heuen.

¶ Standyshe.

¶ I beseeche God this false and erro-  
nous belefe, contrary almost in euery  
sentence to our mother the holy church  
cause not the innocente lambes to be  
deuoured hereby, throughe the rauen-  
nyng serpent. qui tanq̃ leo rapiens et  
rugiens querit quem deuoret. Who  
doth beleue by any other meanes con-  
trary to Chyste to inherete the kyng-  
dome of heuē surely none. But what  
christian doth caste of, and forsake all  
deuties to our parte belongynge, and  
so, temerously trustyth to inherete the  
celestial ioyes none but infidels, schis-  
matykes, & heretikes which go about  
beyng



3  
being blynde them selfe, to blynde o-  
ther: from whom Chyiste byddeth vs  
take hede. Mat. 7. 3. Paule speaketh  
of them. 1 Tim. 4. 2. Tim. 3. Acte. 20.  
Peter. 2. Pet. 3. and Jude in his Epy-  
ste with other as Iere. 19. 23. and. 27.  
Ezechiel. 13. &c.

¶ Barnes.

¶ Take me not here that I speake a  
gaynst good woꝝkes. For they are to  
be done, and surely they that do them  
not shal neuer come to the kyngdome  
of God: we must do them bicause they  
are commaundyd vs of God to thew  
and set forth our profession, not to de-  
serue oꝝ meryte, for that is onely the  
death of Chyist.

¶ Standyshe.

¶ It is comonly sayde no venym oꝝ  
poyson is worse oꝝ moze pestilent the  
that whiche to the tast semyth swete  
and dilycious. Ipyste he speketh as  
thoughe he set good woꝝkes furthe  
paynyng the as they be woꝝthy. But

C. ij.

marke

marke it is nought that he speaketh  
afterwarde, yee and erronious to say  
we must do them bycause they are cō-  
maunded vs of god to shewe and set  
fozth our pzofessyon, but not to deser-  
ue oꝝ merite: where as in dede they be  
cōmaundid vs bycause they be good,  
and also meritorious, in merito passio-  
nis Christi. And saynt Jerome sayeth  
fozthermoze speking of the blessed vir-  
gyn Marye that suis meritis et precis  
bus nobis auxilietur. And S. Ambrose  
the same which thyng beyng true (as  
the Church confesseth it is, thoughe  
heretykes denye it) what shall we say  
then, be not our owne good woꝝkes  
meritorious to our selves? Whether  
shal we rayther beleue S. Jerome S.  
Ambrose & other auncient fathers, yee  
& our mother the Church her selfe, oꝝ  
shall I rather gyue credence to a few,  
whiche foꝝ their detestable opinions,  
deseruyd iustely to be burnt as hete-  
tyks? what a detestable heresy is it to  
saye

52  
say, y<sup>e</sup> cause that we be commaundyd to  
do good work<sup>s</sup> is to set forth our pro-  
fession: befoze whome shulde we set  
it forth: befoze god: he knoweth oure  
professyon befoze. Befoze man: So we  
may haue good workes as the Pha-  
ryses had, which do nothing set furth  
therby our profession, and yet seme be-  
foze the worlde godly.

¶ Barnes.

¶ I beleue that there is a holy chur-  
che and a cumpany of al them that do  
professe Chyste.

¶ Standyshe.

¶ Al be it that euerie true chystian  
ought thus to beleue if he wyl be sa-  
ued, yet as you do take it this your be-  
lefe is erronyous and damnable. For  
you iudge (as appereth by your prea-  
chyng both in youre prosperite, & by  
this your protestaciō now at the tye)  
your selfe & your secte to be this chur-  
che and company that professe Chyste  
and all other good mē to be none that

C. iij.

are

52  
are cōtrary to your abhominable here  
sies. For it can not be, but either your  
secte or the other be the malygnaunt  
Churche: Two contraries can not  
stande both in one. Hinc. Iaco, 3. Nūq̃  
quid fons de eodē foramine emittit dul  
cem et amaram aquam? vnde. 2. Cori. 6.  
que societas luci ad tenebras? que con  
uentio Christi ad Belial? Wherby you  
proue your selfe both an heretyke a a  
traytour, makynge by your deuyllish  
doctryne not onely vs to be y<sup>e</sup> malyg  
naunt churche, but also our hedde the  
kynges graces maiesty and his hono  
rable counsell: by whose lawes you be  
nowe iustly condemned to be burnt.  
But nowe to speake of thys parte of  
your belefe, yf you dyd refertte thys  
true holy and faythful churche ruled  
by the holy ghost accoꝝdyng to god  
des promesse, vnto his electe and cho  
sen chylde, then you had sayde well  
For this is the company that professeth  
Christe with theyꝝ mouth, inuentus  
domi

dominum Iesum Christum. rom. 13. by  
cause that Gala. 3. quotquot in christo  
baptisati estis christum induistis, hoc est  
imitantes sanctam eius cōuersationem  
humilitatem obedientiam pacienciam,  
&c, And to this true belefe are refer-  
red these places of Paule, Ro. 10. qui-  
cunq; inuocauerit nomē domini saluus e-  
rit. and that, 1. Cori. 12. nemo potest de-  
cere dominus Iesus nisi in spiritu sācto

¶ Barnes.

¶ And that al that haue suffred and  
confessed his name be saītes and that  
all they do prayse and laude God in  
heuen more then I oꝝ any mā's tonge  
can expresse.

¶ Standyshe.

¶ As you do take it, this is also erro-  
nious. foz you thinke this your own  
suffrynge whiche is foz your trespass,  
here to haue place, as appereth by  
your wordes afterwarde, sayinge yf  
saītes pray foz vs you wil then pray  
within an houre. But this beleupage

C. iij. is



is nought and nothyng els but dam-  
nable arrogancy. Trueth it is, that  
such as for confessyng Christes name  
suffre death for his sake and cause, be  
ynge martyrs, that is to saye bearers  
of wytnes of his death (pena non facit  
martirem sed causa) they be sayntes in  
heuen: as John Bapt. Paule, Peter,  
James, with other, whiche folowed  
Christ, & might say propter te mortifica-  
mur. Psal. 43. et. ro. 8. And for that  
be they now sayntes in heuen: accor-  
dyng to Christes promesse. Joh. 12. v-  
bi sum ego illic erit et ministris meus; &  
Mark. 8. qui me confessus fuerit coram  
hominibus confitebor et ego eum coram  
patre meo : But such as for thei de-  
feruyng, for felony, murdye, treason,  
or heresy do suffre death, can not saye  
to our sautour propter te mortificamur  
so that by the tytle of suffryng they ca-  
challenge no inheritaunce as sayth S.  
Augustine in declarynge the. 144. Pl.  
bycause that for theyr offence they suf-  
fre

fre & by that do not obtayne the blessing of Christ Math. 5. Beati qui persecutionem patiuntur propter iusticiam qm̄ ipsorum est regnum cœlorum. But from their suffering. Peter. 1. Petr. 4. byddyth vs beware sayinge nemo vestrum patiarur quasi homicida, &c.

¶ Barnes,

¶ And that alwayes I haue spoken reuerently of sayntes and praysed the as much as scripture wylled me to do

¶ Standyshe,

¶ Here he playnly sheweth him selfe to be an heretyke for heresy es deducit

απο του διζουμαι quod significat eligo chose or to be addicte and stycke to an opinion contrarpe to the ordinaunce of the church, contemnyng and despyng the iudgment therof, preferring his owne erronius phantaspe to the determinacon of the catholyke congregacyon. Also in this his sayinge that he wyl do nothig but that scripture byddeth him, he playnly goeth a gapse

gaynst scripture in diuerse places, as  
 in the: xv. and. xvi. chapit. of thactes  
 the seconde Cap. of the seconde epistle  
 to the Cella. whiche wylleth vs there  
 to obey moze then is witten: so that  
 here he prouyth hym selfe to haue an  
 other propertie of an heretyke which  
 is to go aboute with the woꝛde of god  
 to destroy the woꝛde of god: as al heri  
 tykes euer haue done, as the Mani  
 ches the Pelagians the Arians with  
 other. Also wher he saith that he hath  
 euer spoken reuerently of sayntes, and  
 prayled them &c. Surely I ca not tel  
 whether it be true or not, but well I  
 wote I neuer herde hym speake any  
 thyng reuerentlye of them as euery  
 good chrysten man doth, & yet I haue  
 herde him praye, I thynke. xl. tymes:  
 I suppose fewe good men wyl beare  
 him reoord of this that he sayeth.

¶ Barnes.

¶ And that our Lady I say she was  
 a vyrgyn immaculate and vndefiled,  
 and

38  
and that she is the moſte pureſt byr-  
gin that euer god creatyd and a beſt  
ſell electe of god of whō Jeſus Chriſt  
ſhulde be borne.

¶ Standyſſhe.

¶ Here yet ignorauntly, and as it ſe-  
meth at vnwares, he goeth forther  
then the ſcripture ſpeketh, as we per-  
ceyue by all his erronious doctryne,  
he wolde neuer wyllingly graſt any  
thyng but that is in ſcripture, al beit  
here with the church, he doth profeſſe  
that our Lady dyd continue a byr-  
gin ſtill, by that he ſayeth ſhe is the moſte  
pureſt byr-  
gin, not onely that ſhe was  
a byr-  
gin. And this ſayinge is as true  
as any parte of the goſpell, and yet it  
is not there: it hath no other grounde  
but the auctoryte of the Church, whi-  
che Barnes viterly hath refulyd and  
made exclamacyon agaynſte. I mar-  
uaile greatly why he wyll not as wel  
with the church aſcrybe vnto her the  
ſweete ſonges in the canticles contay-  
ned

ned: Why doth he denye (as he dyd at  
 Barynge in declarynge Magnificat)  
 her to be conceived without original  
 synne, seying the church hath receyued  
 it: Why with the churche wyl not he  
 call her (as she is) a Quene: Was she  
 not bozne and gotten de regia stirpe:  
 may not the mother of the chiefe king  
 regis regū ac domini dominanciū iustly  
 be called a Quene: Is not the spowse  
 of a kynge, a Quene: whercof is she  
 then Quene: not as the Church doth  
 synge regina cœli: Was she not sygu  
 red by dyuers Quenes in the olde  
 Testament: Deus enim tantam eam fe  
 cit (inquit quidam) ornavit, honoravit,  
 gratiarum donis implevit, potestate et  
 gloria in cœlis coronavit, vt in puro ho  
 mine, hoc est in ea bonitatis suæ diuiti  
 as, abyssum largitatis, beneficentiæ suæ  
 consūmationem, potentiæ suæ (vt sic lo  
 quar) terminum, atq; naturæ miraculum  
 ostenderet, in omnibus illustrissimā atq;  
 preclarissimam eam faciens, vt pote tan

tam



42  
tam quantam puram creaturam ipse facere aut quanta fieri illa potuit. Hanc enim ob causam vniuersa ecclesia ei laudes preconia, honores, officia deuotionis atq; venerationem quanto potest studio tribuit. Vocat eam reginam misericordiae matrem gratiae, paradisi portam stellam maris et si que huiusmodi laudis honorisq; alia sunt nomina, magna eidē pietate tribuens ascribit, hec ille.

¶ Barnes.

¶ Then sayde M. Sheriffe you haue sayde wel of her befoze. And he being affracted that M. Sheriffe had ben oꝝ shulde be agreuyd with any thyng that he shulde say, sayde Maister Sheriffe if I speake any thyng that you wyll me not, do no moze but becke me with your hande and I wyll streight way holde my peace. For I wyll not be disobedient in any thyng but wyll obey.

¶ Standyshe.

¶ Nowe as he sayneth he wolde giue no

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ue no occasyon of sclaunder oz offence  
Sed sero sapiūt phruges. Nowe he saith  
he is afrayed to dysplease (trepidaue-  
runt timore vbi non erat timore) wher  
as befoze he shulde haue ben afrayed  
to displease god w<sup>th</sup> h<sup>is</sup> errours. Nowe  
se I pray you howe obedient he sayth  
he w<sup>ill</sup> be, whiche befoze tyme was e-  
uer disobedyent to god and man, eue  
to men of honour as to Bishops and  
other, yee to the very autho<sup>ry</sup>te of the  
churche, which wolde stryue agaynst  
it, euen agaynst the heade of it our so-  
ueraygne lord & mayster the kynges  
graces iunycyons and statutes. His  
pratynge & bablynge was euer agaynst  
them as far as he durst.

¶ Barnes.

¶ After th<sup>is</sup> there was one that asked  
him what he sayd of the sacrament of  
the aulter. Then sayde he vnto M.  
Dope whiche was there presente M.  
Dope ye know and M. Wyche if ye be  
alque that there was one accusyd be-  
foze

foze my lord Chauncellour foze deny  
eng of the Sacrament, a foze faute of  
a better I was assygned to the exami  
nacpon of hym in the Galery, and af  
ter longe reasonyng and disputacion  
I declared and sayde that the Sacra  
ment beyng tyghtly bled and accor  
ding to scripture doth after the wo  
spoken by the prest chaunge the sub  
stance of the bzeade and wyne into  
the very body and bloode of Chyste:  
were not these my wordes sayde he:  
Yes sayde M. Pope. Then beate me  
wytnesse (sayde he) that I erre not in  
the Sacrament.

¶ Standishe.

¶ Althoughe you dyd not deny that  
Sacrament, yet haue you sclaunde  
rously rayled agaynst other Sacra  
mentes lyke as some other of your af  
synite haue done, yee and althoughe  
you denye not thys blessyd Sacra  
ment, yet haue you ofte spokē against  
the godlye order and ceremones ad  
mytted

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mytted, yee comaundyd by the Church  
to be vlyd aboute this holy & blef  
sed Sacramente, As I suppose you  
wolde at this tyme haue spokē, yf you  
had declared your mynde further what  
you dyd meane by this that you now  
sayd, beyng ryghtly vlyd & accordyng  
to scripture: I wolde you had opened  
your mynde herein, and then we shuld  
haue pceiued your noughtines moze  
playnly. Se also I pray you, how he  
sayeth, not moze arrogantly then fo-  
lyshely, that he was put to the exa-  
minacion of one, for lacke of a better  
as though there had not bene many  
better then he, mete for that offyce.

[ Barnes.

[ Then said he haue ye any thing els  
to say? There was one then askid him  
his opiniou of prayinge to Sayntes.  
Then sayd he, well, nowe of Sayntes  
you shall here myne oppnyon. I haue  
sayd befoze somwhat I thynke of the  
howe that I beleue they are in heuen  
and

and with god, and that they are woꝝ  
thy all the honour that scripture wyll  
lech them to haue, but I say throug  
out all scripture we are not commaū  
dyd to praye to any sayntes, therfore  
I can not noꝝ wyll not preache vnto  
you that sayntes ought to be prayed  
vnto. For then I shulde preache you  
a doctrine of myne owne heade,

**¶ Standishe.**

**¶** There is an olde heresy that sayth  
sayntes be not yet in heuē: we can not  
(say they) pꝛoue it by scripture: they de  
ny these of Paul to pꝛoue it, cupio dis  
solui et eē cū Xpo. Phi. 1. Scini⁹ q si ter  
restris dom⁹ nra dissoluatur. &c. 2. co. 5.  
with many mo which thing if it be so  
if these places pꝛoue it not. How wyl  
thou knowe sayntes be in heuen: one  
by the Church which truely so doth  
teache. Thou hast then no scripture  
theadeth the to that beleue. wylt thou  
therfore at thy pleasure nowe receyue  
and nowe forsake the auctorite of the

D. J.

church



45  
churches. **O**bstinate blyndnes. How  
can it be in scripture, thou impudent  
heretyke, the prayer vnto saintes. As  
foz in the tyme of the olde lawe there  
were none in heuē to be honoured, foz  
Chyiste hym selfe was primus resurs  
gentium et primus ascendentium in coe  
lum: And as foz in the newe testament  
the wyters of it were almost the fyrst  
(a fewe excepte) of the saintes that be  
in heuen. Therfoze concernyng pray  
enge to sayntes it shalbe sufficient to  
a true chyristen man, to haue testymo  
nye of such holy doctours, as were af  
ter in chyistes Church as S. Ambrose,  
S. Jerom S. Augustine with other.  
Shulde thou preache a doctryne on  
thine owne heade: sepyng the Church,  
by whose iudgemēt þ art now burnt,  
doth teach the this doctryne: Doest  
thou set no moze by the aucthozpty of  
it then so, in as muche as S. Augusti  
ne sayd non crederem euāgelio nisi cre  
rim ecclesiam: By whose auctoptye was

Bar

Bartholomeus Gospell & Nichodemus repelled and Luke and Markes taken: Were not Bartholomeu and Nichodem conuersaunt with Chyriste and theretoze moze mete (as it shulde appere) to wyte the Gospell then o: ther Luke o: Marke whiche were neuer bodely with hym, at the lest waye not both of them, and yet the Church receyued theyrs and dyd forsake the o: ther: Is this smal aucto:pte that you gyue no credence to it: o: is it weaker then it was: Is it not styl fundamentum et colūnia veritatis, 1. **Cl. 3.** & was not the verye order of baptyme commaundyd by Chyrist. **Mat. vlti.** Baptizate in nomine patris et filii et spiritus sancti altered and chaūged baptizing in nomine Iesu Christi. **Acte. 2. 8. 18. &c.** And yet the former fashyon receyued agayne by the aucto:pte of the Church afterward: muche rather in matters smaller weyght acco:pyng to the  
**D. ij. tyme**

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tyme may be alteringe in ordinaunce  
concernyng the welth of the congrega-  
cion (tempore seruiendū est. Ro. 12.)  
whiche yet do bynde to deadly synne  
as it may be gathered. Ro. 13. These  
thynges now well marked and iustly  
ponderyd what deuply the popson is  
it to say if he shulde preache Sayntes  
to be prayed vnto then shulde he prea-  
che a doctryne of hys owne heade, se-  
yng it is the determynacon of the  
Church many hundreth yeres ago,  
yee & that with strong reaso groundyd  
vpon scripture. Therfore this may wel  
be called a doctrine of hys owne pick-  
tured out of olde heresies newly scouted  
(olde heresies I say of Valent. confu-  
tyd a. 11. yeres ago) to preche against  
prayer to Sayntes ordained by the  
Church groundyd on scripture, and  
reason, with a confyrmacion of many  
auncient doctours. Paule the vessel of  
eleccon. 1500. yeres and moze past,  
desyred the Romaynes, capitu. 15. the  
Collof.

Collo.ca. 4. the Telf. i. Telf. 5. to pray  
 for hym, whiche tynge he despyng  
 of them that were synners trustynge  
 to be helped throughe their prayer, shal  
 we not despyze them beyng present w  
 Christ to pray for vs: may they do les  
 nowe that be in heuen then those that  
 be synners here in the earth? Hac enī  
 fiducia inquit augu. illos orare non de  
 bemus vt in illis oēm spem nostram col  
 locemus, tanq̃ illi potentes sint ad pre  
 standum ea que cupimus. Qm̃ hoc modo  
 solum deum orare debemus. Sed hoc tñ  
 a sanctis speremus, vt ipsi velut a deo pe  
 tere id quod nos assequi optamus hinc.  
 Psal. 120. Leuaui oculos meos in mōtes  
 vnde veniet auxilium meū. Sed ne quis  
 existimet, q̃ ipsi montes. i. sancti, auxiliū  
 essent daturi, statim sequitur, auxilium  
 meum a domino: que verba exponēs aug  
 ustinus ait. Noli putare q̃ ipsi montes  
 tibi dabunt auxilium. Accipiunt enim  
 quod deus. non de suo dant. Hec Aug  
 u. Therefore in our prayer we euer  
 D. iij. Desire

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**desyre mercy and remission of God, &  
onely intercessyon of sayntes:** Fili res-  
demptor mūdi deus miserere nobis. &c.  
**But we say Sancta Maria ora pro nos**  
**bis. &c. So that I do graunt** (Hebr. 7.  
1, Ioh. 2, heb. 4) Christum potentissimū  
esse aduocatum, nec credimus eum talē  
esse pontificem, qui non possit compati ī  
firmitatibus nostris, quippe qui per om-  
nia tentatus est pro similitudine carnis  
absq; peccato, vt ex his que passus est mi-  
sericordiam discerent. **I knowe also**  
**what the Prophetes say of Chyist.** In  
illa die stabit radex iesse in signum popu-  
lorum ipsum gentes deprecabūtur, Esay  
11, Vultū tuū deprecabūnt oēs diuites ple-  
bis. psal. 43, Adorabunt eum oēs gentes  
psal. 81, Filioli non dico vt peccetis, sed  
si quis peccauerit, aduocatum habemus  
apud patrem, Iesum christum iustum, et  
ipse est propiciatio pro peccatis nostris,  
1. Ioh. 2 **Therefore we do not so desyre**  
**intercession of Sayntes, that therby**  
**we desyre no helpe of Iesus Chyiste,**  
but so



but so much moze we despye it. Christ  
Joh. 14. sayeth no man cumeth to his  
father but by him, he is the way, come  
therfoze sayeth he (Math. 11) vnto me  
all you that laboure, and you shall be  
refreschyd: what so euer you aske my  
father in my name (John. 14) he wyl  
gyue it you. He neyther sayeth in the  
name of Mary, Paule noz John. for  
none can queche our thrust but onely  
he none can remitte sinne of his owne  
power but onely he: so that what so e-  
uer I aske of god the father, it muste  
eether be imedyatly oz mediatly for  
his song sake. And thys is the cause  
that euery prayer (that be called col-  
lettes) do ende at all tymes Per christū  
dominum nostrum, &c. If you bynge  
in Paule. 1. Timo. 2. aspyrmyng to be  
but one mediatour oz meane: I aun-  
swere vnto you that the woꝝdes there  
serte folowynge do declare his intent  
whyche are these: whyche gaue hym  
solfe a raunsome for all men: he was  
D. iiii. onely

onely our redemer and reconcyled in  
to the fauour of god agayne, & so our  
onely meane, whiche toke our sinnes  
on hym (penam pro peccatis) 1. Pet. 2.  
ouercomynge the deuyll. Luk. 11. but  
we haue no meanes as concernynge  
intercession, every one must thus be a  
meane for other, and yet Christe thus  
is the chief meane, but he is not alone  
as he is the chyeffe lyght of the world  
Ego sum lux mundi. Joh. 8. But not a-  
lone. vnde. Mat. 5. Vos estis lux mundi.  
He is the chyeff Shepherd. Joh. 10. but  
not alone dedit alios pastores. &c. Eph  
4. he is the chief kepar of man, Quid  
faciam tibi O custos hominum. Iob. 7.  
But not alone, Angelis suis mandauit  
de te vt custodiant te, Psal. 90. And cu  
lyke maner it is of intercession. For sai-  
tes do aske for vs, but that is onely in  
Christes name. And to aske the father  
in Christes name is no other thyng  
but to haue confydence that throug  
Christe we shall be herde, and also to  
ask

aske those thynges that pertayne to  
our saluacyon/ Iesus enim seruator est)  
or els it is to aske per misteria humani-  
tatis: But none of these thye wayes is  
omitted by intercession of Sayntes,  
but rayther maintained which know  
moze perfetely then we do, how, what  
where, & when to aske for vs in þe na-  
me. If you say they pray for vs, & that  
it is their deuty so to do: therfoze we  
nede not to desyre them to pray: The  
I make vnto you a lyke argumente.  
Euery good mā here liuyng is boude  
to praye for me( charitas enim id expo-  
sulat) Therfoze I nede not to desyre  
you here to praye for me: which yf you  
graunt, then wyll S. James. Paule,  
Jee and Chyist hym selfe be agaynste  
you. If you saye it is a token of my-  
strust to go to any other then to chyist  
then I answere that you must blame  
Paule of that mystruste whiche desyre  
d euen the prayers of synners, not-  
withstandynge he knewe Chyist was  
D.v. onely

onely the gyuer. Wherfoze yf you say  
Christ is so mercyful that he wyl for-  
gyue me as gladly as I wolde be for-  
gyuen, euen at one mocyon of my con-  
tryte herte, what nede we then to pray  
to Sayntes for intercession? I say a-  
gayne to you, seyng he is so mercyful  
what nede we here liuyng to pray one  
for an other? why did Paule desyre  
intercessyon, beyng an electe vessell,  
whiche knewe the secretes of God?  
Surely I can make no other answe-  
re, but that all thys intercessyon and  
prayer doth redounde princypally to  
the honourynge, laudyng, extollynge  
and magnifieng of goddes name and  
to his gloze, lyke as doth the honou-  
ryng of Sayntes which were beside  
my purpose to speke of here, bycause  
my wyl is onely here bryefly to impo-  
ue these heresydes and noughtye say-  
ingis of Barnes at the time of his death

¶ Barnes.

¶ Notwithstandynge whether they  
pray

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pray for vs or no that I refer to God.

¶ Standyshe.

¶ A good chrysten man wolde haue gone no further then the congregacion of Chyistes Chuche, that is to say, in this regyon the kynges maiesty w<sup>th</sup> his learned counsell.

¶ Barnes.

¶ And yf sayntes do praye for you, then I truste within this halfe houre to praye for you M<sup>r</sup>. Merysse, and for euery chrysten mā lyuyng in the fayth of Iesu Chyist, and dyng in the same as a saynt. Wherfore if the dead may pray for the quicke, then I wil surely pray for you.

¶ Standyshe.

¶ O damnable presumption. Who dyd euer here or rede of any man that w<sup>th</sup> suche presūptuous arrogauncy, w<sup>th</sup> suche arrogaunt presumption, wolde temerously appoynt and determyne the tyme hym selfe (Quod pater posuit in sua potestate) When he shuld  
be ac-



be accepted to the fruiçon of the de-  
tyer. None of the Apostles, none of the  
martyrs durst speke that: but Barnes  
a stinking martir (μαστιγ αἰσχροῖος)  
wolde make hym selfe sure to be in he  
uen befoze his ashes were colde. O  
arrogant pzelumption, next colin to  
desperacion. Loke what case he is in  
thus endyd hys lyfe: Doubtyng also  
whether Sayntes pray for vs or no,  
ye rather assympnge the contrary,  
whyche is playne hertespe, seynge the  
Church directed with the holy spirite  
of god dothe teache vs that Sayntes  
pray for vs: And that, partly, for that  
saynte Paule sayech. 1. Corin. 13. Siue  
prophetiæ euacuabūtur, siue linguæ ces-  
sabit, charitas nunq̄ excidit, but it  
shalbe with vs, quasi individu⁹ comes  
ye rather increasyng and more fer-  
uente after the impedymentes of the  
fleshe be gone, faith and hope extinct,  
Also seynge. He. 7. and. 1, Joh. 2. Christ  
our head doth pray for vs, why shuld  
we

we not thynke and surely beleue the  
membres of the same heade glozified  
to be comfoznable to hi, & to pray as  
he doth, makynge intercessyon for vs  
oz be they moze vncharitable nowe  
then they were lyuynge here: Here  
they prayed: but charyte wyl praye,  
when most good & profyte maye come  
therby, & when they may best be herde  
& be most in fauour: but that is nowe  
they be in heauen: oz els you must saye,  
they be nowe not so patfye, as they  
were here lyuynge, when they coulde  
praye. We and they be all but one bo-  
dy mist-call, Chyst our heade: but na-  
turally membres: f one body must e-  
uery one helpe other. We rede. 2. Ma-  
cha. 1. that the Prophete Jeremy ly-  
ing in Lyinbo prayed for the cyte and  
the people of God: What shal he and  
other Sayntes do nowe beyng in he-  
uen as Barnes graunteth they be. If  
you say the booke of the Macha. is not  
in the Canon of the Hebrewe: I aun-  
swere

swere, that doth not proue those thynges to be false þ̄ are wypte therin. For then þ̄ gospel shuld be false by cause þ̄ Jewes receyue'it not into their canō: we take testimonie of these boke's, bicause þ̄ church hath receyued them (sayth Saynt Augustyne) not for by cause the Jewes haue other receyued oꝝ reiected them. Non iudei sed ecclesia ꝑ canonicis habet libros Machabeorū testatur aug. 18. lib. de ciuitate dei. capi. 36. And besyde this to proue those boke's lawfull, it semeth we nede no other testimony but Chyist hym selfe whiche came to expulse al errours furthe of his lawe, Then if there had ben erroures in these boke's of the Macha. Chyiste whē he came wolde haue redressed thē but he left thē as he founde thē. Therefore we may giue credēce to thē, knowyng (as saynt aug. sayeth Loco preals legato) they be receiued of the Church of Chyist, though not among the Jewes. Furthermoze Jeremie. 15. God dyd save Si steterint coram me Moyses

et Samuel non est anima mea ad populum  
istum. Also Luke. 16. the ryche gloton  
buried in hell coulde pray vnto Abrah  
ham, what then can good holye sayn  
tes in heuen do: this was no parable  
(sayth saynte Ambrose) but res gesta.  
And Apoc. 6. Vox intersectorum est uina  
dica sanguinem nostrum: Haue they that  
prayer onely, and other sayntes none  
at all: Where is charyte then: where  
is the mercy that shuld be in our sauy  
our: is his mercy (Cui proprium est mise  
reri) turned holly into reuengement:  
Paule, Peter, John, James, wyth o  
ther here lyuyng had power to cure  
diseases: yee euen the shadow of Pe  
ter. Acte. 5. and the napping of Paule  
Acte. 19. could heale the sycke: is thei  
r myght extenuate: Despyed Paule his  
imperfection wyllyng to be dissoluid:  
None confortatus est principatus eorum:  
Gal. 138, hinc Iero, aduersus vigilantium  
viciis in libello tuo qdum viuimus mus  
non orare possumus postq autem mortui  
fuimus

fuerimus nullius sit pro alio exaudienda  
da oratio, presertim cum martires ultionem  
sui sanguinis. Apo. 6. Obsecrantes impe  
trare nequerunt, Si apostoli et martires  
adhuc in corpore constituti possunt orare pro  
ceteris, quando adhuc de se debent esse  
soliciti, quanto magis post victorias, co  
ronas et triumphos vnus homo moises  
sexcentis milibus armatorum impetrat  
a domino veniam, Exod. 32. Et stephanus  
imitator domini sui et primus martir in  
christo, persecutoribus veniam deprecatur.  
Act. 7. et postquam cum domino esse ceperint,  
minus valebunt. Paulus apostolus, Acte. 27, 276.  
sibi dicit in naui animas condonatas, et postquam  
resolutus, ceperit esse cum christo, tunc ora clausa  
est, et pro his qui in toto orbe ad suum euangelium  
crediderunt mutare non poterit, meliorque  
vigilantius canis viuus quam ille leo mortuus.  
Recte hoc de ecclesia apostolice proponeres si paulum  
in spiritu mortuum confiteretur. Hec Ieronimus. 31  
you say sayntes do not heare vs they know



knowe not of our prayer: I answere  
wyth saynt Aug. that the knowledge  
they haue commeth only of God and  
that througħ his reueling vnto them  
But if you go further and aske howe  
I know that god sheweth them that  
I desyre thē to make intercessyon for  
me: you shal rede Gen. 18. that almighty  
god intendyng to subuerte certen  
cittyes, saide, num cellare potero, abra-  
ham que gesturus sum. &c. Then maye  
I saye howe muche lesse wyl he kepe  
close any thyng from the holy sain-  
tes nowe in heuyn, where as the lesse  
of them (qui minor est in regno dei ma-  
ior est illo. Lu. 7.) is moze entyrelly be-  
hold of god then Abraham was then  
lyng mortall: Nunc enim similes ei  
ut as Job. pmissed. 1. Io. 3. ergo. &c. And  
what do they not se whitch se him &  
with all thiges: Furthermoze & sayn  
as by goddes permission do here our  
prayers I haue better and stronger  
reasones then you haue for the cōtrary

E. J.

parte

parte. Albeit thys ons graunted that  
sayntes do pray for vs and that their  
prayer doth profite vs & also redoune  
to goddes honour (whiche thyng I  
truste I haue and shall suffyciently  
proue) then who is so folysh to denye  
the sayntes to haue suffycient know-  
ledge of our prayers? Yet neuertheles  
in the way of reasonyng I graunte  
(though this saying be not true) that  
sayntes do not here nor knowe of my  
intercessyon made to them: doth it the  
folow that I shulde not pray to them  
or that they do not pray for me, or that  
theyr prayer shal not profite me? Sup-  
pose that a man here lyuyng beyng  
lockyd in prysyn faithfully and ter-  
uently doth crye and cal for the pray-  
er of al holy me here in Chyestes chur-  
che militaunte, whyche knowe not of  
his petycyon made to them, shall not  
their prayours helpe him before gode  
or elles shall we errontously saye that  
we qui picipes christi tacti sum<sup>9</sup>. Fle.

mult

muste not be as the prophete saythe.  
Psal. 118. perticipes omniū timēciū do-  
minum et custodientium mandata eius  
nunquid membrum non est particeps to-  
ti⁹ corporis? do we not beleue sanctoꝝ  
comunione that euery mēbꝛe in Chri-  
stes Church is partaker of others  
good dede? And be not we and they in  
heuen all one body mysticall? gather  
you nowe the sequele. Moreouer ma-  
ny other doctoꝝ confyꝛme the same  
as damascen⁹. li. 4. de fide orthodoxa  
Cap. 16. byngeth many thynges con-  
cernyng the prayers of Sayntes: S.  
Augustyne vpon Iohn, tractatu. 84.  
psal. 120. Cirillus, lib. 6. aduersus Iu-  
lianum, Ciprianus ad Cornelium scri-  
bens petit in epistola prima, vt vter eoꝝ  
prior decesserit pro fratribus et so-  
roribus deum oret, et sanctus dionisius  
in celesti Ierarchia. Capit. 7. de oratione  
sanctorum tractat, with many moꝝ  
of later tyme, whyche haue wytten  
great boke of this matter. Also such  
C. ij. as

as aske where I proue by Scripture  
¶ sayntes in heuē pray for vs, I aske  
them where by scripture that power  
was taken from them, whiche was gi  
uen to them in many places, and com  
maūdid both by James, Peter, Paul  
and Christ that here liuyng we shuld  
praye one for an other: both our sauy  
our whiche is al charyte seyng he him  
selfe dothe now intreate for vs take  
that louynge offyce from his best be  
loued bzethren: howe proue you that  
by scripture? Loke Zacharye. i. howe  
the Angell of God doth praye for the  
chyl dren of Israell to delpyer them  
from captyuyte: and Apoc. 5. quatuor  
animalia et. 24. seniores ceciderunt cor  
ra; agno habētes siguli citharas et pla  
alas aurias plenas adoramētōꝝ que sūt  
oñones scōꝝ. preterea. ca. 8. alius angel  
venit et stetit ante altare hñs thuribuli  
aureū et data sūt illi icēsa multa vt de  
ret de oñonibus scōꝝ oīm sup altare  
teū quod est ante thronū dei et ascend  
fuma

sum<sup>o</sup> incensory de oronibus scōrū de ma  
nu Angeli coram deo. &c. et Thobīæ. 12.  
**The Archāgel gabriel sayth to Tho-**  
**bie quādo orabas. &c. ego obtuli orōnes**  
**tuā domino, what is this caryeng but**  
**a supplycacyon for vs? Howe yf An-**  
**gels cā do thys, wil you deny the same**  
**power to holy Sayntes, seynge that**  
**Luke. 20. homines facti in gloria equa-**  
**les sūt Angelis dei. Yee and Heb. 7. the**  
**angels be but ministratorij spūs? Con-**  
**uincif ergo si Angeli orent pro nobis in**  
**patria idez possūt et sancti. As I know**  
**well no true chrystian doth doubt but**  
**saythfully doth beleue that Sayntes**  
**do pray for vs and not onely that, but**  
**also that their merytes do profyte vs**  
**as by example we do rede. Gene. 26.**  
**that god blessing Isaac sayde, I wil**  
**gyue to the & to thy posterite all these**  
**regyons and al nacjōs shalbe blessed**  
**in thy seide: Whysse nowe howe the**  
**cause is onely throughe the merites of**  
**our father Abzāham, by cause (sayeth**  
**E:iiij. out**



05  
our Lord) Abrahā obeyed to my voice  
and obseruyd my pzeceptes. Also. 4.  
Reg. 19. God answered to ezech. pray  
enge for Jerusalem protegam et serua  
bo urbem hanc propter me et David ser  
uum meum: A like thing to Salomon  
god sayde. 3. Reg. 11. Therefore what  
a damnable sayeng is it to denye our  
fasting our prayeng. &c. to be meritori  
ous vnto our selves? Shal any fine be  
vnponyshed, or any good dede unre  
wardyd? Shall not I then be rewar  
dyd for my fastynge prayeng. &c. If  
our good dedes were not meritorious  
God wolde not haue promessyd vs a  
peny for our day hyre. Mat. 20. Paul  
wolde not haue sayd. 2. Tim. 4. Repo  
sita est mihi corona. &c. Albeit take me  
here that I meane al our good dedes  
to be onely meritorio<sup>s</sup> in the merytes  
of Christes death & passion. And ther  
fore yf you wolde proue by Paule to  
the Romaynes our woꝝkes not to be  
meritorius, seing we be frely without  
any

any woꝝkynꝝ iuſtified. Roma. 3. and  
that. Rom. 4. to hym that woꝝkꝝ is  
not rewarde reckened of fauoure but  
of deute. 4c. I aunſwere that Paule  
there pꝛoueth no other thing but that  
the lawe coulde not iuſtifye: he ſpea-  
keth nothyng of oure woꝝkes after  
our iuſtification, but onely of woꝝkes  
befoꝛe ſayth, which in dede are not me-  
ritory, althoughe they be good cyuile  
woꝝkes. But foꝛ al good dedes wꝛou-  
ght in ſayth we ſhall be rewardyd of  
god and that is no other thyng then  
to ſaye our woꝝkes after ſayth be me-  
ritoryous, yee and that they maye be  
meritorious both to our ſelfes & alſo  
to other: as both S. Ambroſe & ſaynt  
Hiero. ſay that we be helped thꝛoughe  
the merites of oure bleſſed Ladye as  
the Church doth alſo aſcribe to ſayn-  
tes that be in heuen both in collettes  
and legꝝons. But thys is not ſo to be  
taken as thoughe Sayntes had not  
deſerued ſo muche as they deſerued

E. iiii,

ſeyng

seyng Christ sayth Luc. 17. cum feceritis omnia que precepta sunt vobis dicite quia inutiles serui sumus, and Paule . Roma. 8. Non sunt condigne passionis huius temporis ad futuram gloriam, but we must thike and surely beleue that all cometh of Christes liberalltye whiche frely dyd call vs and loue vs befoze we loughd him, let vs beleue also that goddys lyberalltye ferre passyth mans, and yet oftymes we se an earthly Prynce gyue to his seruaunt for his true seruice landes or fees to him and to all his posteritye whiche they receiue thzough the merytes of their forefather lyke as we may at goddes hand thzoughe the merytes of his blessed Sayntes whych do nowe praye for vs **¶**

**¶** Barnes .

**¶** Well haue ye yet any thyng more to saye then called he **M.** Shyppesse & sayde haue you any attycles agaynst me for the whiche I am condempned  
And

And the sheryffe answered, no, Then  
sayd he, is there here any mā els that  
knoweth wherfoze I dye: or that by  
my preaching hath taken any errour?  
Let them nowe speake & I wyl make  
them aunswere: and no man aunswere-  
d. Then sayde he, well I am con-  
demned by the lawe to dye, and as I  
vnderstand by an acte of Parlyamēt:  
but wherfoze I can not tel: but bylike  
foz heresy: foz we are lyke to be burnt,

• ¶ Standyshe.

¶ Arttycles agaynst the: what artty-  
cles dyddest thou reuoke at the spyt-  
er: what arttycles were layde agaynst  
the in cambrydge aboute .xij. yeres a-  
go or moze: what arttycles then were  
ingestred in Doules whiche thou vt-  
terly then renounçyd: what arttycles  
dyddest thou fye fozthe of the realme  
in, and durste not retourne hyther a-  
nyne without a proteccyon: O Jesu  
what is this: he þ so many yeres had  
sowed cockle and mustye corne that

E. v.

is to

to say continually preachynge he-  
 resye sedicion sclaunder. &c. to the vt-  
 ter confusyon and poysonyng of ma-  
 ny hundreth soules, now doth he aske  
 for his oppnyons & who knewe them  
 better then hym selfe? He shulde ther-  
 fore humbly with al mekenes and cō-  
 trycyon of hert haue shewed his erro-  
 nious opinions whiche caused hym  
 to be abtured, & to beare fagottes ma-  
 ny yeres ago. In whiche opinions (I  
 feare greatly) he dyd contynue to hys  
 death kyllyng innocētes therw. We  
 may therfore pceiue he shuld greuous-  
 ly haue accused hym self, in detestynge  
 his errours forsaken his owne iudge-  
 ment, wyllynge and besechyng other  
 that gladly before tyme had receyued  
 and learned his false doctryne & poy-  
 son, nowe to haue bene sorry and vnto-  
 ly to haue despyled and contēned pre-  
 not as he dyd excuse his heresyas say-  
 ynge he wolde make them aunswere:  
 where as he shulde haue sayde v. v. v.



70  
herte and mynde, I wyl make no aun-  
swere but holly knoweledge my fau-  
tes and errours for the whiche I dye  
iustely: besechynge also euery man to  
forsake them with me. &c. but as saint  
Augustine sayth, &c. Vix bene moritur  
qui male vixerit, vt nec male moritur  
qui bene vixerit, Gather here at what  
you please. It foloweth in hys pro-  
testacyon then after: howe that no man  
answered: & no maruayle. For there  
were but thre sortes of men then pre-  
sente, the one sorte that neyther wyth  
his preachynge nor with all the prea-  
chynge of other heretykes wolde be  
sclaūdyed nor moued to wauer in any  
poynte of Chyistes sayth, but euer did  
and do stande styfely leanyng to the  
pyller that Paul speaketh of. 1. Tim  
3. whiche though it be ofte shaken and  
gullyd at, yet it can not be moued be-  
ynge set fast in the sure stone that wyl  
neuer fayle nor shynke: Thys sorte  
coulde not be sclaūdyed with his false  
prea-

preachynge, pax multa diligentibus legem tuam et non est illis scandalū, Psal. 118. Quis nos seperabit a charitate christi &c, Rom. 8. And therfoze they wold not aunswere him: excepte they shuld haue made rñsion foꝛ the serōde soꝛte and haue founde them selves offēdyd thereby (quis scandaligatur et ego non uiuor, 2. Cor. 11.) that is to saye foꝛ the simple vnlearned soꝛte, whyche euer be and shall be as apte to receyue the good preachynge, as the euyl and the euyl as the good, beyng lyke innocētes, cōtent in these matters to go whyther they be led, to beleue what they be taught not knowynge when they be in the ryght way noꝛ when they be fourth of yt (qui scandalizauerit unum ex his pusillis, &c, Math. 18) which soꝛt hath no perseuerence noꝛ knowledge to speake oꝛ reason in matters of learning & therfoze they made no answer. A thyrde soꝛte there were pꝛesent that styfly fauoured his oppnyons beyng  
poysoned

12  
poysoned longe befoze throughe hys  
and other noughty preachynges full  
of fleschlye and carnall sensualitie :  
these sozte walkyng now in darke-  
nes wolde se no light dilexerūt magis  
tenebras q̄ lucem, Ioh. 3, (I praye god  
bryng the into the true lyght againe)  
so that they dyd not perceyue the sel-  
les to be sclaūdyed. Qui ambulat in te-  
nebris nescit quo vadit. 1. Ioh. 2. And  
therfoze they wolde not answer that  
they were offendyd with hym: Albeit  
not many wekes ago one that was co-  
nversant with him in the towze when  
he wente towarde Tyburne to suffre  
execusyon, bade euery man beware of  
Barnes doctryne: whose counsell I  
praye Iesus Christe gyue euery man  
grace to folowe.

¶ Barnes.

¶ But they that haue bene the occa-  
sion of it, I praye god forgyue them,  
as I wolde be forgyuen my selfe. And  
Doctour Stephyn Byshop of Wynd-  
chester

75  
chester that now is, yf he haue sought  
oꝝ wroughte this my death other by  
woꝛde oꝝ dede I praye God foꝛgyue  
him as hertely as frely as charitably  
and without saynyng as euer Chꝛyst  
foꝛgaue them that put hym to death.

¶ Standylle.

¶ Se nowe whether thys be sayned  
charyte oꝝ no. In the thyrde sondage  
of Lent at Paules crosse, he so vncha-  
rytably rayled agaynst thys honoꝛa-  
ble and reuerende father in God (whi-  
che hathe euer bene a great mayntay-  
ner of Chꝛistes relegyon agaynst he-  
retykes) that wyth all the charytie he  
had then ( I suppose the verye same  
wherin he died nowe) he went aboute  
to haue ouerthrowen and cast him vn-  
der fote, yf that false accusing, facing  
bꝛaggyng, stampyng, and raylynge  
wolde haue seruyd. But what shall  
we saye? God is stronger then the de-  
uyl, qui nunq̃ deserit sperantes in se.  
Iudyth. 13. But euer strengthnyth his  
seru

77  
seruauntes agaynste all suche fran-  
kyke heretyk). This his charyte now  
therfoze is no other but Lord I thanke  
the agaynste my wylle: It is onely in  
the mouthe and tonge, wyllyng to be  
reuengid if he coulde, as appereth by  
his woꝝdes: partely by that he so dys-  
daynfully did name my Lord of win-  
chester without reuerence oꝝ good ma-  
ner, partely by that so sedyciously he  
brought in my Lordes name: as who  
shulde saye the fauourers and louers  
of Barnes herelyses shulde perceyue  
hereby the great fyꝛe charyty (verye  
hote in dede, nowe at the stake redy to  
be burnt) that was in hys paynted &  
cloked woꝝdes, and on the other par-  
te the crudelyte (as he leudly did take  
it) in my Lord of wyndchester, because  
(as he iudged) my Lord dyd helpe to  
procure his death, and foꝝ that, wryth  
his namyng, he wolde (this as appea-  
reth was hys charyty) stirre his fau-  
ours and frendes to grudge oꝝ inour-  
mure



75  
against my Lord. was it not therefore  
even as much charyte to persecute hi  
and al such to suffre death by the law  
as it is to saue an innocent from dethe

¶ Barnes.

¶ And if any of the Counsell or any  
other haue sought or wroughte yt  
throug malice or ignoraunce I pray  
god forgyue them their ignoraunce &  
illuminate theyr eyes that they maye  
se and aske mercy for it.

¶ Standyshe.

¶ What ignoraunce? what rotyd  
malyce towarde Goddes woꝛde was  
in thy braynes to impute it to igno-  
raunce or malyce. whyche throughe  
lyght gyuen by the holy Ghoste, was  
nothing els, but very charite toward  
Christes flock, that were lyke to haue  
bene pereshyd, yf such rauenyng wola-  
fes might haue continued. wherfore  
if any mercede be to be asked herein, it  
is onely because they suffred the to li-  
ue so longe to popson the Lambes of  
God

god, and did not cause the to be burned  
many yeres ago. But cruelly this thy  
obstynate blyndnes and excusynge of  
thy selfe is nothyng els but by sugge-  
styon of the deuyl to cause innocentes  
and suche as be prynces to herespe for  
to thynke and iudge al Barnes here-  
spes to be euen holy scripture.

¶ Barnes .

¶ I beseeche you all to praye for the  
siges grace as I haue done euer sith  
I was in pryson, and do now that god  
may gyue hym prosperite and that he  
maye longe raygne amonge you, and  
after him that goodly pryncce Edward  
may so raygne that he maye synyshe  
hole thynges that hys father hath  
begon. I haue bene reported a prea-  
cher of sedicion and disobediēce to the  
prynces maiestye, but here I say now  
unto you that you all are bounde by  
the commaundement of God to obey  
our pryncce with all humilite & with  
all your herte, yee not so muche as in

X. j.

a lōke

a lōke to shewe your selves disobedient vnto hym, and that not onely for feare of the swerde but also for conscience sake befoze god.

¶ Standyshe.

¶ Thou hast bene truely and iustly reportyd a sedicious preacher (as appereth by it that I haue sayd here befoze) and also an obstinate disobedient to the kynges maiestye his inuincions. And where nowe thou sayest to Paule. Roma. 13. Subditie esto non solum propter iram sed etiam propter conscientiam, how oft hast thou sayd that mans lawes could not bynde to deadly synne: and yet the one spryngeth furth of the other, Whyche oppynion thy brother Ieramyd reuoke at the spytle at Ester last. But what nedeth this: what nede we any other or strōger reproofe in thys matter then by owne booke prynted aboute. x. yeres agoe there he speaking of the Testamēt in Englyshe sayth, if the kyng wolde

78  
by tyranny take the booke from them  
that they shulde not suffre hym: Be  
these your wordes M. Barnes: How  
do your wordes here agree

¶ Barnes.

¶ Yee and I say further, yf the kyng  
shulde commaunde you any thyng a  
gynste goddes lawe, if it be in youre  
power to resyst hym, yet may you not  
do yt. ¶ 20

¶ Standyshe.

¶ He here the stedfastnes and con-  
founccy of the man: vel protheo muta-  
tor: Nonne incidit in fillam qui vult  
mare caribdim: What abhominable  
celsy is this, to say we must obey the  
earthly pryncce, rather then almyghty  
god: What popson is it to saye we  
ought rather to forsake the heuenly  
kinge and his: Is, then to be diso-  
beyent to an earthly pryncce, whiche  
god comaunde any thyng dyrectly a-  
gynste goddes lawes: This was like  
Amasias sayinge Amos. 7, Saye

I. ij.

not

79  
not Peter and John. Actes. 4. an ius-  
tum sit in conspectu dei vos potius au-  
dire(.s. prohibentes) q̄ deum(.s. princi-  
pientem) iudicate. And actes. 5. oportet  
deo obedire magis q̄ hominibus. Also,  
Math. 10. Chyſte byddeth vs not to  
feare eos qui occidūt corpus vnde pro.  
19. qui timet hominem cito corruet and  
foz that sayde Elay. 5. nolite timere op-  
probria hominū et blasphemias eorū.  
If you had bene a true chyſten man  
and not denyed the boke of the Ma-  
chabees the story of the. 7. byethren &  
theyr mother. 2. Macha. 7 wolde ha-  
ue taught you so that you shulde not  
haue erred in this matter so blyndely  
contrary both to Scrypture and na-  
turall reason.

¶ Barnes.

¶ Then spake he to the Chyſſe and  
sayde M. Sheryſſe I requyre you  
goddess behalfe to haue me commen-  
dyd vnto the kynges grace & to the  
bi, that I requyre of bys grace the  
requer



requestes: fyrste that where his grace  
 hath nowe receyued in to his handes  
 all the goodes and substance of the  
 abbayes: then the myprese despyred hi  
 to stoppe there: he answered M. my-  
 prese I warraunt you that I wil speke  
 no harime: for I know it is wel done  
 that all suche superstycion and Ido-  
 latrye be taken cleante away. And the  
 kynges grace hath wel done in ta-  
 king it away. But seyng his grace is  
 made a hole king & obeyed in his real-  
 me as a hig: which neither his father  
 nor graundfather nor his ancestours e-  
 uered befoze hi euer had & e through  
 the preachyng of vs and suche other  
 heretiches as we are, whych alwayes  
 haue applyed oure hole studyes and  
 oure selves for the settynge forth  
 of the same and this is nowe oure re-  
 ward. Well, it maketh no matter.  
 Nowe he reygne: I praye god long  
 maye he reygne amonge you, wolde  
 it myght please his grace to be  
 I.iii. flow

82  
flowe the saide goodes oꝝ some of the  
to the comfort of hys pooꝛe subiectes  
which surely haue great neede of the.

2 The second that I desyre his grace  
is, that he wyl se that matrimony be  
had in moze reuerence then yt is and  
that men foꝝ euery lyght cause inuen  
tyd caste not of theyꝝ wyues and lyue  
in aduoutry and foꝛnycatiō, and that  
these that be not maryed shuld not ab  
homyably lyue in hoꝛedome folow  
ynge the fylthy lustes of the fleshe.

3 The thyrde, that the abhomyable  
swearers may be punished and strait  
ly looked vpon. Foꝝ surely the venge  
aunce of God wyl come on them foꝝ  
theyꝝ myscheuous othes. Then desyre  
d he M. Pope whiche was presente  
to haue him commedyd to M. Edga  
re and to desyre him foꝝ the dere blood  
of Iesu Chyste that he wolde leaue  
abhominable sweryng that he vsyth.  
Foꝝ surely except he foꝛsake it, he wyl  
come to some myscheuous ende.

The

The fourth, that bys grace wyl set furthe Chyistes true relygion. And þe seying he hath begonne, he go fortheward and make an ende: For many thinges haue bene done, but yet much moze is to do. And that it wold please his grace to loke on goddes worde himselfe. For it hath bene obscured wth many tradycions inuētyd of our owne paynes. Nowe sayde he howe many petycions haue I spoken of: And the people sayde foure. Wel sayd he euen these foure be suffycient, which I desyre you that the kynges grace maye be certesped of them. And saye that I most humbly desyre hym to loke earnestly vpon them.

**¶** Standyshe.

It was byghe tyme to loks & take good hede on this arrogant wretch. whiche wolde so tenetiously comende hym to the kynges grace, and desyre the requestes of his maiesty, and to instructe his grace therw, as though

J. iij.

he

84  
he had nede of suche heretykes wys-  
dome o; doctryne, as thowghe he lac-  
ked men discrete and wylse counsell, &  
had nede of Barnes instructyons.  
Hereby we may lyghtly pceyue what  
was his intent and mynde: that is to  
say, yf he and his beateres had cōtinu-  
ed, his desyre was to haue had a gret  
stroke in euery matter of weight; and  
to haue had his counsell, his exhorta-  
cions, his teachyng and wysdome to  
haue bene greatly regardyd, not on-  
ly in the comon welth (which was his  
chiefe purpose as appereth by that so  
earnestly etur he spake for the poore &  
for the commons) but also of the king  
hym selfe, and that thereby all causes  
of refozmacion shulde haue dependid  
and hād ex eius nutu. Wyd not he at  
Christemas last at Paules Crosse ta-  
ke on hym to redress many thynges  
(as he blyndly thought) anywylse in the  
comon welthe, askyng there (more  
lyke a pester then a preacher), v. folys  
pety

82  
accionge. Doth he not now at the fire  
mayn take on hym lyke wyse: further  
more dothe he not now take on hym  
(most lyke hym selfe) that he and such  
wretches (wretches in dede) did refour  
me those thynges that were amysse &  
Wheras in dede he and al his affyn-  
te, dyd neuer other thyng but vnder  
the colour of the blurpid power of the  
Byshoppe of Rome rable agaynste al  
godly order and laudable vles in the  
Churche of Christe, pee agaynst them  
that were set fourth by the king's gra-  
ce auctoryte in his intunccons. **W**he  
therfoze howe deadly he doth lye, loke  
howe falsely he dothe accuse the kyn-  
ges grace and his counsell (by whose  
iudgement he is now iustely condem-  
ned) as though he his good doyng had  
bene the cause of his death: sayeng in  
petition, this is now oure rewarde,  
where as in dede this burnynge was  
the rewarde of his heresy (wheteunto  
they euer gaue theyr hole studye).

f. v.

and



and of no good. Acte that euer he or  
they dyd. Moreover where dyd the  
Gospel teache him openly to sclander  
any mā, or rebuke any man by name &  
whiche hath ben o'tymes his fashyon  
before in his preaching, and now plain  
ly in namynge Mayster Edgare. &  
Barnes, was thys thy charyter hadst  
thou before vsid with him the processe  
that the Gospell requyret. Mat. 18.  
Here we may know by thy frut what  
maner of tre thou wast.

¶ Barnes,

¶ And that his grace take good hede  
that he be not dysceyued, with fals  
preachers and teachers and euyl coun  
sel. For Christ sayth & suche false pro  
phetes shall come in lāmes skynnes.

¶ Standyſhe.

¶ O how great thāke be you wo'thy  
for your good counsel: but I praye you  
who dyd appoynt you, such an hygh  
offyce, as to take vpo you to giue coun  
sel to the kyngs grace: surely your owne  
oblyg.

obstinate pryde taught you this. I  
praye you who are these false pphetes  
are they not suche as haue euer strid  
agaist Christ's church & the ordinaunce  
therof haue not you ben a long season  
one of the chiefe of these false pphetes  
haue not you euer kicked agaist Chri  
stes church, raplyng & bzaulyng, coue  
tyng to haue bzought in a new fashyō  
of your owne. O traitour where didst  
thou lerne to call the kynges most honora  
ble counsell euyle wyll thou prefer thy braf  
les heed before thy discrete wysdome of  
his noble counsell beside this we gather  
by these your wordes. ii. thynges: one is,  
your owne byndnes that wyll not let  
your self to be one of these false pphe  
tes. Another is, how your great pryde  
both yet styl continue w you, which e  
as long as you may speke folysly  
thou wilt take in hande to instruct our no  
ble pryce brother to Salomon in wis  
dome, as though thy rashe folysnes  
were able to teche his grace wit & pru  
dency.

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decey. But be you sure god doth so illuminate his spūal eyes that wout your counsell he wil take hede of al such false pphetes as wel as he hath done of you, & in lyke maner comit the to the fire & wil obstinately as false pphetes folow your stepps.

Barnes.

**T**hen desired he al me to forgiue hi, & that if he had sayde any euill at any tyme vnaduyled, wherby he had offended any mā or giue any occasiō of euill & they wolde forgiue it him, & amende that euill they toke of hym.

**T** Standyshe.

**M**arke howe he doth cōtinue one maner of mā styl. He wyl not confesse that aduisedly and w deliberacion he hath giue any occasion of euill, & therefore he asketh but forgiuenes of suche as had by his sayengs vnadvisedly spoken taken any euill, whiche were very few: except we shal graūt that al that euer he spake was vnaduisidly spokē

**T** Barnes.

And

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¶ And that they wold bere him wit-  
nes that he detested & abhorred all e-  
uyl & erronious opiniōs & doctrynes  
agaynste the woꝛde of God & that he  
dyled in the fayth of Jesu Chyſte and  
the sacramētes of the Church by whō  
he doubtyd not to be sauid.

¶ Standyshe.

¶ I knowe that no good mā coulde  
accōplyſhe this his requeste. No treu  
chryſten man can beare him wyenes, &  
he dyled in the fayth Chyſt, excepte he  
had grace after these woꝛds to forſake  
his errours whē he was in buryng.

¶ Barnes.

¶ And with this he desyꝛed them all  
to praye for hym, and then he turnyd  
hym aboute & put of hys clothes ma-  
kyng hym redy to the fyꝛe, and moſte  
pacyently toke his deth yeldyng his  
soule into þ hādes of almyghty God.

¶ Standyshe.

¶ By thys it dothe appere that the  
yꝛst wyꝛter of these hys woꝛdes was  
berye

very charptable ful of mercy and ppy-  
tye (I praye god he fauoured hym no  
more then faythfull charptye wolde)  
that doth of hys owne iudgement as-  
crybe vnto hym that he most pacyent-  
ly coud take hys death. &c. Al be it I  
wyl iudge onely of the outwarde be-  
hauour takyn occasion by his erro-  
nious wordes to iudge he dyed an ob-  
stinate heretyke: & as for the inwarde  
secretes, and whether he be condem-  
ned or sauyd, whether he pelyd  
by hys soule into the handes  
of almyghtye god or no. &c.

I remyte that to the se-  
crete counsell of the  
blessed Trinite by  
to whō be laus  
de honour  
& glos-  
rye  
for euer more.  
AMEN.

\*\*\*



**I**f by chaunce here in setting  
tutth this lytle worke I ha-  
ue not bene circumspecte y-  
nough, or haue not touchyd  
euery thyng as I shulde haue done,  
I sufficiently haue not declarid eu-  
ery poynt thzoughly, gentle reader I  
pray you iudge y<sup>e</sup> best. Al y<sup>e</sup> I haue do-  
ne herein, is onely thzough the seruice  
of that I bere toward goddys worde  
and our mother the holy Churche in  
the defence of her ryght.

**R**Eperies in singulis prope foliis hu-  
ius libelli verba mendose impressa  
exēpli causa, par loco per, colūnia vī  
colūna, cū alijs id genus q̄ plurimis.  
In quod cum acciderit, tuumerit (candi-  
de lector) castigare, necnonequi boniq̄  
consulere. Istud itaq; quicquid est vicij,  
non meae inertiae, sed impressoris incu-  
sae imputes oro.

Memorare nouissima et ineter-  
num non peccabis. Eccl. 7.

GOD SAVE THE  
KYNGE.

LONDINI in ædibus Roberti  
Redmani. Anno domini. M.  
D. XL. . . nonas Octo-  
bris.

\*

Cum priuilegio ad imprimen-  
dum solum,



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Roberti

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